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## **Sustaining cultural tourism through higher female participation in Nigeria: the role of corporate social responsibility in oil host communities <sup>1</sup>**

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Research Department

**Sustaining cultural tourism through higher female participation in Nigeria: the role of corporate social responsibility in oil host communities**

**Joseph I. Uduji, Elda N. Okolo-Obasi & Simplice A. Asongu**

January 2019

**Abstract**

This paper adds to the gender discourse in sustainable African tourism development from the corporate social responsibility (CSR) perspective. Specifically, we examine the impact of CSR on the development of rural women in cultural tourism. A total of 600 rural women were sampled across the Niger Delta. Results from the use of a logit model indicate a significant relationship between CSR and cultural tourism development in oil host communities in Nigeria. This implies that CSR of a multinational oil company (MOC) is a critical factor for sustaining cultural tourism. The findings suggest increased female participation in General Memorandum of Understanding (GMOU) interventions of MOC and the need to pay close attention to which extent the participation of rural women in the GMOU projects may be limited by cultural and traditional obstacles.

**Keywords:** Gender inequality, sustainable cultural tourism, corporate social responsibility, multinational oil companies, logit model, Nigeria.

## **1 Introduction**

Across Africa, extensive inequality is restraining both growth and reduction in poverty. The differences in income have remained steadily high over decades, leaving Africa among the world's most uneven regions (African Development Report, 2015; Asongu & Odhiambo, 2018; Tchamyou, 2019; Tchamyou *et al*, 2019). Women's involvement in economic and socio-political development is consistently hindered by uneven access to capital and opportunities, and intolerable levels of interpersonal conflict. This results in both direct damage to women and their children, and broader cost to African economies (Africa Competitiveness Report, 2017). Africa is indebted to its women and girls in the provision of a better deal, as deliberate interventions are needed to raise women's economic power and prevent violence in the region. Considering gender in the African tourism plan would be in line with the response of international bodies, particularly as women can play a vital role in maintaining tourism development. Beyond direct employment, women make up considerable portions of sectors that are directly related to tourism (UNWTO, 2013). The African arts and crafts are by and large known to be a huge employer of women and a sector that supports female entrepreneurship (Economic Development in Africa Report, 2017). Such employment can supply additional income needed in times of low farming seasons, and also broaden in reaction to demand for tourists.

The input of the tourism industry in Nigeria has been estimated at about \$1.5 billion, which shows the potential of the sector (African Economic Outlook, 2017). The quality and diversity of Nigeria's culture has been argued as the basis for her tourism and her major foreign exchange earner (Onyima, 2016). For example, cloth-making is one area where there are notable differences among the ethnic groups in Nigeria. The Akwaete-cloth weaving which is primarily done by women is what the Igbos are known for (Nwaolikpe, 2013). This cultural clothing material is a unique woven fabric by Akwaete women of Azumini Blue River area in Abia State. It was originally referred to as 'AkwaMiri' meaning traditional wears of the riverine communities. Akwaete-cloth vividly expresses the mastery of traditional and cultural design by the Igbos of the Niger Delta region of Nigeria (Akande, 2014). In this region, most of the cultural art and craft which form the basis of cultural tourism is dominated by women; but, it appears that these women are abandoning the handcraft business probably because of lack of support to preserve the cultural heritage as a livelihood (Uduji *et al*, 2019a, 2019b, 2019c).

Meanwhile, the economy of Nigeria greatly relies on the oil sector. Multinational oil companies (MOCs), especially those operating the Niger Delta have become a theater of persistent brutal conflicts. The federal government of Nigeria (FGN) is in joint-venture agreements with the MOCs working in the oil and gas sector in Nigeria. The land including its natural resources in the sub-soil is owned and controlled by the FGN and it is a major source of conflict in the region (Watts, 2004). The negative effects of the actions of the MOCs in the region include gas burning, spilling of oil, pollution of environment, destructive social impacts, disagreements and violent behavior among others (Eweje, 2006). Yet, MOCs engage in a plethora of corporate social responsibility (CSR) activities in the Niger Delta and other parts of the country. The MOCs possible CSR initiatives in Nigeria include the building of hospitals, academic institutions, markets and even the provision of water, amongst others (Chevron, 2014). MOCs, over the years, have enhanced how they engage with local communities to carry out these projects. In 2006, they initiated a General Memorandum of Understanding (GMoUs) which is a new way of working with the host communities. The GMoUs represents a pivotal shift in CSR approach in the region, focusing on more a visible and liable process, steady contact with the grassroots, sustainability and clash avoidance. Under the GMoUs' terms, the community chooses the area of development while MOCs make available safe funding for five years, seeing to it that the communities have secured reliable financing as they embark on the execution of their community advancement plans (SPDC, 2013; Alfred, 2013). According to Idemudia & Osayende (2016) unfortunately, capturing the impacts of CSR is not as straightforward as it might seem. As a result, MOCs launched the Shell Community Transformation and Development Index (SCOTDI) as a framework for assessing and ranking the performance of the different GMoU clusters within the host communities in the Niger Delta. SCOTDI represents an innovative framework that integrates and adapts a number of international principles into a composite index in a manner that is consistent with local context.

As at the end of 2012, MOCs were in agreement with 33 GMoU clusters, which covered 349 communities (about 35% of the local communities around their business operations in the Niger Delta). A total of 723 projects got completed through GMoUs, with cumulative total funding of \$117 million for GMoU projects and programmes; nine of the 33 Cluster Development Boards (CDBs) have grown to become registered foundations now receiving third party monetary support (SPDC, 2013; Chevron, 2014). However, the extent to which MOCs support for the CSR initiatives in being helpful to community development in the

region remained contested. For example, Akpan (2006) argued that the CSR initiatives of MOCs have failed to contribute to community development and in some instances have caused inter and intra-community conflicts. On the other hand, Ite (2007) argued that the CSR initiatives of MOCs have actually contributed to community development in the region, given the extent of governmental failure. According to him, MOCs have continually improved upon their CSR strategies so as to better respond to the needs of their host communities. Lompo & Trani (2013) suggested that the CSR initiatives of MOCs have contributed to access to basic capabilities like water, electricity and shelter, but have also undermined human development. Renouard & Lado (2012) argued that the CSR initiatives of MOCs have somewhat contributed to the improvement of the material well-being of some people living close to oil production sites, but inequalities or relational capabilities have actually deteriorated in these communities. Uduji *et al* (2018b) newly added some tone to the debate as they suggested that the CSR initiatives of MOCs have widely excluded rural women and youths in cultural tourism projects intervention as a result of traditional beliefs of the people that cultural matters are rights of elders, a caveat to the women and the young ones.

Subsequent to the preceding differing points of view of the CSR initiatives in the Niger Delta, this paper adds to gender discourse in the sustainable African tourism development and comprehensive growth literature from the CSR perspective, by examining empirical facts in four areas that have enjoyed much concern in the literature. The paper seeks to establish the level of CSR investment that the MOCs have made in the area of traditional art and craft of cultural tourism as well as determine the level of benefit from such investment that accrue to the rural women and its impact on their trade. These four areas of focus similarly represent four main questions notably:

- i. What is the intensity of multinational oil companies' CSR investment in traditional art and craft for cultural tourism improvement in the Niger Delta region of Nigeria?
- ii. What is the level of gender participation in the GMOUs intervention of the MOCs in the host communities?
- iii. Do multinational oil companies' GMOUs interventions trigger positive changes on rural women in arts and crafts of cultural tourism in the Niger Delta region of Nigeria?
- iv. Do multinational oil companies' GMOUs interventions impact on tourism sustainability among women in the Niger Delta region of Nigeria?

### ***Study hypothesis***

As a result of the cultural norms, gender disparity remains an obstacle to efforts to bring down poverty in the Niger Delta. Consequently, women and girls in the region are far from benefitting from the opportunities and gains arising from the cultural economic prosperity when compared to their male counterparts. Thus, we hypothesize as follows:

- CSR of MOCs using GMoU has not made an appreciable contribution to the development of rural women in the arts and crafts of cultural tourism in the Niger Delta region.
- CSR of MOCs using GMoU has no significant impact on tourism sustainability among women in the Niger Delta region.

In the light of the above, the main objective of this research is to determine the level of CSR investments of MOCs in cultural art and craft, and how such intervention impacts on livelihood of rural women in host communities. The paper contributes to the inequality debate in the African tourism and inclusive growth literature from the CSR perspective. The study uses a quantitative approach and applied survey research technique. Results from the use of a logit model indicate a significant relationship between CSR and cultural tourism development in oil-producing communities in Nigeria.

The positioning of this research departs from contemporary African tourism literature which has focused on, *inter alia*: the nexus between tourism and Efik's culture in the tourism industry (Agba *et al*, 2018); tourism development and public relation practices (Akande, 2014); cultural tourism and sustainability (Benson, 2014); negotiating gender and tourism work (Boonabaana, 2014); ecotourism development and female empowerment (Lenao & Basupi, 2016); role of women in tourism (Mkhize & Nokuthula, 2017); empowering women through cultural tourism (Moswete & Lacey, 2015); tourism and women empowerment (Mrema, 2015); culture and Nigerian identity (Nwaolikpo, 2013); gender equity and tourism (Nyaruwata & Nyaruwata, 2013); Nigerian cultural heritage preservation (Onyima, 2016); role of tourism employment in poverty reduction (Snyman, 2012); women tourism entrepreneurs (Tshabalala & Ezenduji, 2016) and rural young people in cultural tourism development (Uduji *et al*, 2018b).

The subsequent parts of the paper are organized as follows: Section 2 looks at why gender disparity is a major concern in the Niger Delta, while Section 3 assesses the products of culture mostly consumed in the tourism industry. Section 4 discusses the theoretical perception of the study. Materials and methods are clarified in Section 5 while Section 6 deals

with the results and corresponding discussion. Finally, Section 7 brings the work to an end by looking at implications and future research directions.

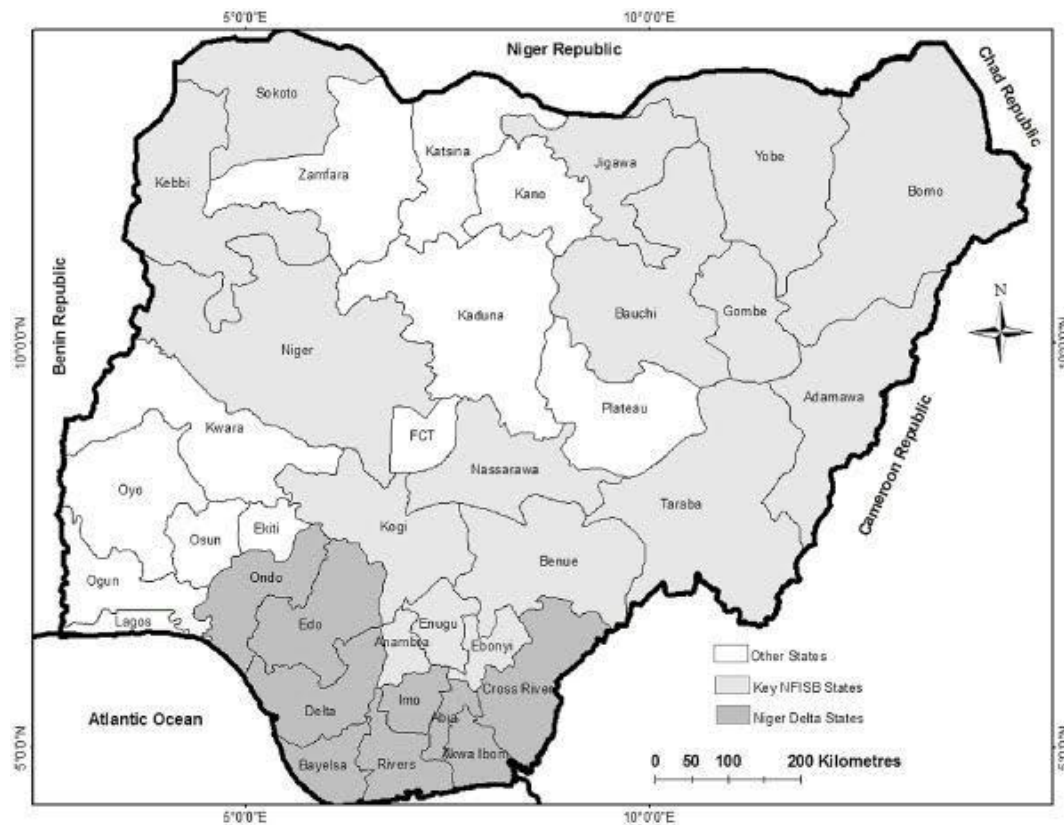
## **2 Why gender inequality is a major concern in the Niger Delta**

The Niger Delta which is a vast 70, 000 km<sup>2</sup> oil basin in the Southern part of Nigeria is made up of the following nine states: Abia, AkwaIbom, Bayelsa, Cross River, Delta, Edo, Imo, Ondo and Rivers (See figure 1). The defined territory is home to a heterogeneous mix of diverse ethnic groups, which usually share various cultural and linguistic similarities (Idemudia, 2014). On the whole, the region is projected to have a population of more than 30 million people across 3000 communities, consisting of not less than 40 different ethnic groups with about 250 different dialects and languages (UNDP, 2006). According to Uduji & Okolo-Obasi (2018a), apart from physical capital and technology, one of the factors that clarify variance in the level of advancement across states in the Nigerian nation is the wealth of human capital. The manpower and their acquisition of skills are vital determinants of how much progress they can attain. In most of the aforementioned nine states of the Niger Delta, while as much as half of the population is female, far less than half of the labour force is female (NDDC, 2001). In the same way, a considerable fraction of highly able girls and women do not have the privilege of attending school or gaining other forms of skills (Uduji & Okolo-Obasi, 2018b). Women and girls are more unlikely to attend school, and even if they do, their chances of finishing the secondary level of education are much less than those of boys (NDDC, 2004). Those who succeed in completing their secondary education face more difficulty in getting employment than their male counterparts, particularly in the formal sector (UNDP, 2006). Those engaged in the agricultural sector, have limited rights to ownership of land and other farming inputs (Uduji & Okolo-Obasi, 2017; Uduji & Okolo-Obasi, 2018c, 2018d).

Women and girls in the Niger Delta minimally contribute to the development of the region due to their low number in the labour force. In addition, the selection prejudice towards boys implies that, relative to girls, boys with less inherent ability are better positioned to be educated and employed, giving rise to sub-optimal resource distribution between sexes (NDDC, 2001). Nonetheless, whether the women gain intellectual empowerment or not, enjoy employment in the formal sector or not, they have maintained central roles in the wellbeing of children (Anyanwu *et al*, 2016; Uduji *et al*, 2018a). Their deficiency in resources, therefore, is a threat to the society as a whole and has negative implications on the



upcoming generation of the region. As a result, having a good knowledge of the link between cultural tourism advancement and poverty reduction in the Niger Delta entails identification of major constraints to their involvement and broadening the flow of economic prosperity to them, especially those who live in rural areas of the region.



**Figure 1** Constituent administrative states of the Niger Delta, Nigeria.

**Source:** NDDC, 2004.

Indeed, a number of studies have specifically examined gender and sustainable tourism lasting effects and gains in developing countries. They include: Ferguson (2011), Pritchard & Morgan (2000), Scheyvens (2000), Panta & Thapa (2018), Boley *et al* (2017), Kimbu & Ngoasong (2016), Tucker & Boonabaana (2012), Jeffrey (2017), Vizcaino – Suarez & Diaz – Carrion (2018), Movono & Dahles (2017), Costa *et al* (2016), Dumbraveanu *et al* (2016), Kabeer (2005), Cave & Kili (2010) and Carvalho *et al* (2014). However, the existing literature reveals a gap in the approach of gender and tourism development from the CSR point of view. This study further departs from the existing literature by clearly noting the existing relationship between CSR of multinational oil companies and sustainable cultural tourism via increment of the involvement of females in Nigeria’s oil host communities.

### **3 The key cultural products consumed in the tourism industry**

Tourism can play an essential role in economic development for various reasons. First, tourism has the aptitude to appreciably contribute to GDP, employment and export income (Hughes & Scheyvens, 2016). The sector can also offer a strong case for prioritization for socio-economic advancement (Tajeddi *et al*, 2017; Asongu *et al*, 2019a). Tourism is a comparatively job-rich sector and provides jobs for relatively high share of women and youths. Globally, women constitute between 60 and 70% of the tourism work force, and half of its labourers are aged 25 or younger (Ferguson and Alarcon, 2015; Jimenez-Esquinas, 2017; Cole and Ferguson, 2015). Hence, it has the likelihood of promoting more inclusive progress in Africa. In addition, with increasing disposable income and, thus, more resources accessible for relaxation and travel, as well as globalization which promote business trips, the anticipation for tourism is encouraging. It is even projected that international tourist influx to Africa will keep growing vigorously to 134 million arrivals by 2030 (UNWTO/Casa Africa IPDT- Institute of Tourism, 2015). Most African countries, nonetheless, face noteworthy challenges and limitations in utilizing the prospect of tourism services in trade and economic expansion.

Culture-related tourism is one of the main tourism market sections which include travels to acquire historical and cultural knowledge of a destination, demand of creative goods and services, including products that reflect culture such as handicrafts, performance arts and music that can be exploited for economic growth (World Travel and Tourism Council, 2015). Arts and crafts are the main cultural products that the tourism industry makes available for consumption. Owing to low access barriers, and as handicrafts need a low level of capital, there is a prospect of developing workable linkages between tourism and local handicrafts sectors that generate economic opportunities for local artisans (Uduji *et al*, 2018). In Nigeria, crafts are signs of material and spiritual legacy, and are well incorporated into the living patterns of the people which cannot be separated from their spiritual philosophies. They are, thus, prized objects for the encouragement and protection of tourism. Crafts in Nigeria are grouped into textile, pottery and ceramics, bronze, brass and iron work, fibre, crafts, ivory, jewelry, leather works, tie and dye, wood works, calabash decorations etc (See table 1). Most prized works of arts from Nigeria are found in Museums all over the world (UNESCO, 2004; Benson, 2014; World Travel and Tourism Council, 2016). Culture manifests itself in the Niger Delta part of Nigeria through art, literature, dance, language, music, folklore, governance and even the environment. As stated by Agba *et al* (2010), some of the Niger

Delta's artifacts portray the early life of the people as far back as 2000 years ago. Thus, trade in cultural products can be very useful in driving informal business tourism, a considerable and significant facet of tourism in regions like Southern Africa (Mkhize & Nokuthula, 2017; Nyaruwata & Nyaruwata, 2013).

**Table 1** Main Potential attraction sites, and feminine arts and crafts in the Niger Delta, Nigeria.

States	Major Ethnic Groups	Attraction sites	Potential Feminine Arts and Crafts
Abia State	Igbo	Arochukwu caves National war Museum	Ceramics work, Leather Work, Local Pottery
AkwaiBom State	Ibibio, Anang, Oron	Ibeno Sand Beach/Mobil Oil Treatment plant, Ibom Golf Course	Bead and Jewelry Making Calabash decorations Hair braiding and weaving
Bayelsa State	Ijaw, Nembe, Ogbia Epie-Atissa	Slave Transit Hall, Akassa, Sea Turtle Breeding Ground,	Bead and Jewelry Making Hair braiding, plaiting and weaving Calabash decorations
Cross River State	Ibibio, Anang, Oronyakkur, Ogoja Itgidi	Obudu Cattle Ranch Tinapa, Rock With Foot Prints, Mary Slessor House/Tomb	Leather Work, Grass and Cane weaving, Ivory Carving etc.
Delta State	Urhobo, Ijaw, Isoko, Itsekiri, Anionmaetc.	Koko Port, Escravos Beach, Forcados Beach	Painting/ Makeup art, Sculpture Ceramics work, Hair braiding, plaiting and weaving etc.
Edo State	Bini, Ishan, Akokoedo Etsako, Esan, Owanetc.	Fuga Caves, Igun Bronze Casting, Oba's Palace, Ramat Park etc.	Bead and Jewelry Making Sculpture and Bronze work Singing and Dancing etc.
Imo State	IgboNdoni	Oguta Lake Holiday Resort, Ikeji Festival Palm Beach Holidayetc.	Leather Work, Textile Making Local Pottery, loth Weaving Painting/ Makeup art
Ondo State	IjawYoruba, Epi-Atissa	Idanre Hills, Owo Museum, Opalelloro Water Fallsetc.	Tie and Dye Textile Making, Local Pottery, Cloth weaving, Painting/decoration Bead and Jewelry Making
Rivers State	Ndoni, Ijaw, Ikwere Ogoni	Isaac Boro Park, Port Harcourt Tourist Beach, Ifoko Beach, Okrika Aquatic Stadium	Bead and Jewelry Making, Boat and paddle carving Ceramics work

**Source:** PIND, 2018/ Authors compilation.

## 4 Theoretical perspective

The emergence of corporate social responsibility (CSR) has largely been seen as a strategy employed by companies to deflect public criticism of their behavior, and means for avoiding government regulation (Doane, 2005; Jenkins, 2005; Crane & Matten, 2007). As a concept, CSR has been heavily criticized and a fierce debate has erupted over its utility and practical implication (Frynas, 2009, Watts, 2004). While proponents view CSR as a vehicle for potentially reinvigorating an old dynamic in business-society relationships, critics see it as a platform for new functions to be demanded of old institutions (Idemudia, 2014). This difference in perception invariably sets the context for the CSR debate, pitting those in favour of preserving an already well-established business-society relationship against those who insist that business-society relationships must adapt to changing societal value. For instance, Friedman (1962) argued that CSR is a fundamentally subversive doctrine. In contrast, Eberstadt (1973), asserted that CSR is not advocating for economic nihilism, instead it is a swing aimed at reinventing the social power with responsibility. In the same view, Dalton and Cosier (1982) argued that the quest for CSR is not because of hostility towards the business community, but in a large measure the price for the success the business has achieved. Yet, Asongu *et al* (2019b) recently added some nuance to the debate as they suggested that multinational companies (MNC) should invest in the use of “soft” methods (social responsible behavior) to mitigate costs in society accrued due to use of “hardcore” tax evasion tactics (transfer mispricing) to maximize profits from operations in developing countries and/or countries with weak or inefficient tax laws collection institutions.

It is not therefore surprising that the challenge for corporate social responsibility (CSR) in developing countries is framed by a vision that was distilled in 2000 into the Millennium Development Goals – a world with less poverty, hunger and disease, greater survival prospects for mothers and their infants, better educated children, equal opportunities for women, and healthier environment (UN, 2006). Unfortunately, these global aspirations were not met in many developing countries today (Philip, 2016; Muthuri and Gilbert, 2011). These global aspirations are even more apparent in the post-2015 development agenda on Sustainable Development Goals (SDGs). Carroll (1991) is probably the most well-known model of CSR, with its four levels indicating the relative importance of economic, legal, ethical and philanthropic responsibilities, respectively (Burton *et al*, 2000; Crane and Matten, 2004). However, in revisiting Carroll’s CSR pyramid, Visser (2006) was used to

challenge the accuracy and relevance of the model, suggesting that the relative priorities of CSR in Africa should be different from the classic, American ordering. Muthuri (2012), relying on the extant literature on CSR in Africa, posited that the CSR issues prevalent in Africa include poverty reduction, community development, health and HIV/AIDS, environment, sports, human rights, corruption and government and accountability. Thus, in developing countries, the absence of government action in providing amenities for its citizens accentuates the roles of multinationals in CSR, and philanthropy is not regarded as CSR in Western countries (Frynas, 2009).

In Nigeria, philanthropic initiatives as CSR by companies are prevalent (Edoho, 2008; Ekhaton, 2014; Tuodolo, 2009). Amaeshi *et al* (2006) have argued that the Nigerian conception of CSR is remarkably different from the Western version; they suggested that CSR in Nigeria should be aimed towards addressing the peculiarity of the socio-economic development challenges of the country (e.g. poverty alleviation, health care provision, infrastructural development, education etc.) and should be informed by socio-cultural influences (e.g. communalism and charity); they might not necessarily reflect the popular Western standard/expectation of CSR (e.g. consumer protection, fair trade, green marketing, climate change, social responsible investment). Uduji *et al* (2018c, 2018d) proposed the importance of a cultural context in the determination of appropriate CSR priorities and programmes within the framework of rural Africa. Thus, this study adopts quantitative methodology, but views the outcome from the African CSR perspective.

## **5 Methods and material**

Research into CSR in Nigeria's Niger Delta is still relatively underdeveloped and tends to be adhoc with a heavy reliance on convenience-based case studies or descriptive accounts (Renouard & Lado, 2012). The focus is often on high profile incidents or branded companies with a general lack of quantitative benchmarking data. Hence, there is an urgent need for further quantitative research on CSR in this region (Lompo & Trani, 2013; Uduji & Okolo-Obasi, 2018c; Uduji *et al*, 2018b). The study uses a quantitative approach and applied survey research technique, as an input given the lack of quantitative works in the region. Moreover, even though some qualitative studies have been done in the area of CSR and tourism in this region, this study uses quantitative data to analyse qualitative problems. Hence to answer the second research question, there is need for an econometric analysis in order to ascertain the impact of MOCs' CSR on cultural tourism in the Niger Delta region. In the survey which

sampled the population, we used an instrument of questionnaire to elicit information from a sample drawn from the populace.

### 5.1 Study area

Table 2 shows the area of study with the existing flow in the oil host communities of the Niger Delta region as at 2017.

**Table 2** Demographic characteristics of oil-producing communities in the Niger Delta

State	Population	Size of the State in KM <sup>2</sup>	Major Ethnic groups	Violence Levels	% Oil Production	Location of Oil	MOCs	Movement Groups
Akwai Ibom	3,902,051	8,412	Ibibio, Anang	Significant	45	Off shore	Mobile, Shell, Agip	MEND, NDA, Afigh, Ekid,
Abia	2,881,380	5,834	Igbo	Moderate	10	Off shore/ On Shore	Shell, Agip, Total	IPOB, NDA,
Bayelsa	1,704,515	10,773	Ijaw, Nembe,	High	40	Off shore/ On Shore	Mobile, Shell, Agip, Total	MEND, IYC, NDA
Cross River	2, 892, 988	13,564	Ibibio, Anang, Yakkur	Moderate	12	Off shore/ On Shore	Shell, Agip, Total	MEND, NDA
Delta	4,112,445	16,842	Itsekeri, IkahUrhobo,	High	38	Off shore/ On Shore	Shell Total, Chevron,	IYC, MEND, NDA
Edo	3,233,366	14,825	Benin, Ishan, etc	Low	18	Off shore/ On Shore	Shell, Agip, Total	Egbesu, MEND, NDA
Imo	3,927,563	5,100	Igbo, Ndoni	Moderate	10	Off shore/ On Shore	Shell, Agip, Total	IPOB, NDA
Ondo	3,460,877	12,432	Ijaw, Yoruba,	Moderate	10	Off shore/ On Shore	Shell, Total, Chevron,	OPC, MEND, NDA
Rivers	5,198,716	11,077	Ndoni, Ogoni Ijaw, Ikwere,	High	40	Off shore/ On Shore	Shell, Total, Halliburton	MOSOP, MEND, NDA
Total	31,313,901							

**Source:** NPC, 2007/Authors' compilation

### 5.2 Sample size

The z-score sampling technique (Smith, 2013) was put to work to acquire a model size of 600 women in the Niger Delta region's rural communities of Nigeria as shown in Equation 1.

$$\text{Sample size} = (z)^2 \times \text{std}(1-\text{std}) / (\text{mr})^2 \quad \text{Eq. (1)}$$

where, z = z-score = confidence level

Std = standard deviation

mr = margin of error = confidence interval

1 = constant

The confidence level chosen for the study is 90%, allowing 5% margin of error with a standard deviation of 0.5. When the equation is applied, the outcome is:

$$\begin{aligned}
 \text{z-score @ 90 percent confidence level} &= 1.645 \text{ (z-score table)} \\
 \text{Thus sample size} &= (1.645)^2 \times 0.5(1-0.5)/(0.05)^2 \\
 &= 0.6765/(0.05)^2 \\
 &= 0.6765/0.0025 \\
 &= 270.60
 \end{aligned}$$

This was estimated to be 300, and also made double in order to further minimize the possible errors in the sample selection. Therefore, 600 respondents was considered as a sample size for the cross sectional analysis.

### 5.3 Sampling procedure

In selecting the sample, purposeful and simple unsystematic samplings techniques were used. We first deliberately selected two local government areas (LGAs), each from the Niger Delta region's nine states. This selection was made based on the LGAs hosting major tourist interests and the LGAs having an encouraging number of women taking part in traditional handicraft (See Table 1). In stage 2, we deliberately selected three rural communities from each of the chosen LGAs, with the aim of hosting more tourist feature interests than the other communities. Lastly, out of the fifty-four rural communities chosen, women were arbitrarily selected with the assistance of community leaders to get the required 600 respondents used for the study (See Table).

**Table 3:** Sample size determination table

States	Population	Population of women	% of Total Population	Total Sample Per Sate	Samples Per Community
Abia	2,881,380	1,451,082	9%	55	14
AkwaIbom	3,902,051	1,918,849	12%	75	19
Bayelsa	1,704,515	830,432	5%	33	8
Cross River	2,892,988	1,421,021	9%	55	14
Delta	4,112,445	2,043,136	13%	79	20
Edo	3,233,366	1,599,420	10%	62	15
Imo	3,927,563	1,951,092	13%	75	19
Ondo	3,460,877	1,715,820	11%	66	17
Rivers	5,198,716	2,525,690	17%	100	25
Total	31,313,901	15,456,542	100%	600	150

Source: NDDC, 2004/Authors' computation

#### **5.4 Data collection**

By and large, we made use of primary sources to bring the data used in the study together. The participatory rural appraisal (PRA), a technique we used, involves a written semi-structured interview (SSI) questionnaire. The participatory research technique being used in gathering CSR impact data especially as it concerns the rural homes in the host communities of the MOCs is rooted on its involvement of those being studied, and the handling of their views as vital (Uduji & Okolo-Obasi 2017). The semi structure interview questionnaire was administered directly with the aid of research assistants. The local research assistants were necessary in order to bridge the language barrier due to the involvement of many ethnic groups of Ijaws, Ogonis, Ikweres, Etches, Ekpeyes, Ogbas, Engennes, Obolos, Isokos, Nembes, Okirikas, Kalabaris, Urhobos, Iteskiris, Igbos, Ika-Igbos, Ndonis, Orons, Ibenos, Yorubas, Ibibios, Anangs, Efiks, Bekwarras, Binis, Eshans, Etsakos, Owans, Itigidis, Epies, Akokoedos, Yakkurs, *inter alia*, in the sampled rural communities.

#### **5.5 Analytical framework**

The collection of data from respondents in the field was followed by subjection of the data to a series of treatments. Both descriptive and inferential statistics were used to evaluate the data so as to provide answers to the study questions and test the suppositions. Objectives 1&2 were achieved in answering question 1 & 2 using descriptive statistics were presented in tables, figures and charts. However, in answering questions 3 & 4, inferential statistical tools were used in testing the suppositions drawn out of the questions. Estimation of the logit model of receipt and non-receipt of corporate social responsibility of MOCs via the GMoUs by rural households as functions of purposely chosen socio-economic variables were utilized. The dependent variable of the logit model is dichotomous and takes two values, 1 if a woman is empowered and 0 otherwise. Relationships of this nature motivate the employment of several analytical techniques, *inter alia*: discriminant analysis, the linear, probability model, the probit model, and the logit model (Cox and Snell 1989, Wondale *et al* 2016 and Garcial *et al*, 1995). Models depending on discriminant analysis cannot be used as it is not logical to assume that the independent variables available for use are normally distributed. Even when Ordinary Least Squares (OLS) can be computed for binary response, the error terms are likely to be heteroscedastic leading to inefficient parameter estimates which can easily cause hypothesis testing and construction of confidence intervals to become inaccurate and unclear. The linear probability model is not well suited for this application, mainly because the predictions are not restricted to the interval (0, 1) (Maddala 1983; Cox and Snell 1989;



Wondale et al 2016). This is the reason logit and probit models are most widely used in qualitative response models that can circumvent the challenges of the other models. In our study, we employed the logit model based on cumulative logistic probability function because though logit and probit models are equal in predictive power, the logit model offers computational advantages (Maddala 1983), the logistic and cumulative normal functions are very close in the mid-range, but the logistic function has slightly heavier tails than the cumulative normal function. This is to say that the normal curve approaches the axis quicker than the logistic curve.

The logit model ensures that if one exponentiates the coefficients, adjusted odds ratios that have a remarkably intuitive interpretation will be gotten. Probit models and some others are not nearly so interpretable. The logit is also good for even disproportionate stratified random sampling on the dependent variable without biasing the coefficient. With conventional maximum likelihood estimation, one can do exact logistic regression with the p value and the confidence interval as large sample approximation. Moreover one can also do conditional logistic regression.

For binominal response variables, the logistic link is the natural logarithm of the odds ratios is presented as shown below:

$$P_x = \log \frac{P_i}{1-P_1} = \log O_i = \alpha + \beta_i I_i \dots + \dots \gamma_i H_i \dots + \mu \text{Eq (2)}$$

Where:

**$\alpha$**  - Vector of Coefficient of independent variation

**$\beta$**  – Vector Coefficient of variables, which indicate individual characteristics

**$\gamma$** – Vector Coefficient of variables, which shows household characteristics

**Y**- Whether the individual is self-employed or not i.e. 1= self-employed 0= not self employed

**P<sub>i</sub>** - probability of Y=1

**I** - Vector variables, which indicate individual characteristics

**H** -Vector variables, which indicates household characteristics

**e** - Error term

To this, the effect of the CSR activities of a multinational oil company using GMOU in improving on the rural women's handicraft and cultural tourism in the Niger Delta region was estimated with the use of Equation 3.

$$\text{Logit}(EWCT) = \alpha + \beta_1 GMoU + \beta_2 Age + \beta_3 HOcc + \beta_4 PriOcc + \beta_5 HHSize + \beta_6 Edu + \beta_7 AY + \beta_8 YOHH \\ + \beta_9 MS + \beta_{10} Exp + \mu$$

Eq. (3)

Where:

*EWCT* = Empowerment of rural women through cultural tourism development. (This has a binary output, coded as either empowered =1 or not empowered = 0)

*GMOU* = Corporate social responsibility of multinational oil companies (MOCs) via GMOU (sum of the amount received by the rural homes valued in Nigeria naira (NGN). The real variable considered here is the involvement of MOCs in cultural tourism development via GMOU as accepted by the rural communities. {This is coded thus; received none =0, (1000-50,000) =1, (51,000-100,000) =2, (101,000 -200,000) = 3 and (Above 200,000) =4}

*Age* = Age of the respondent {this is measured in number of years and coded thus: Less than 20 years =0, (21-30 years) =1, (31-40 years) = 2 and (Above 40 years) = 3}

*HOcc* = Occupation of husband (if married) (This is coded as None =0 Fishing = 1, Trading=2, Farming = 3, Government/Private Paid Employment = 4, Handicraft/cultural tourism = 5, others =6)

*PriOcc* = Primary occupation of the respondent (This is coded as Handicraft/cultural tourism = 0, Trading=1, Farming = 2, Government/Private Paid Employment = 3, Fishing = 4, Full time Housewife=5)

*HHSize* = Household size of the respondent measured by number in a household, {it is coded as (1-4) = 0, (5-9) =1, {10-14) = 2, (15 and above) = 3}

*Edu* = Highest level of education of the respondent this is measured by the number of years spend in formal education. (It is measured as none = 0, primary =1 secondary = 2 tertiary = 3)

*AY* = Annual income of the respondent; this is measured by the total amount generated from arts and craft of cultural tourism and minus money from any other sources of income that is not cultural tourism. {It is coded as None = 0, (1000 - 50,000) = 1, (51,000 - 100,000) =2, (101,000 - 150,000) = 3, (151,000 - 200,000) = 4and (Above 200,000) =5}

*Exp* = Experience of the respondent in cultural tourism. This is a dummy for experience, (experienced =1 otherwise =0)

*MS* = Marital status of the respondent this is also a dummy for marriage (it is coded as Married =1 not married = 0)

*YOHM* =Income of other household members; this is measured by the total amount earned by other people living in the household (if any) from their respective jobs{It is coded as None = 0, (1000 - 50,000) = 1, (51,000 - 100,000) =2,(101,000 - 150,000) = 3, (151,000 - 200,000) = 4and (Above 200,000) =5}

\*In this model, the main parameter of interest is  $\alpha$  in terms of sign and significance.

Also, thinking that cultural tourism has a good prospect of empowering the rural women, we took a step also to using the variable above to assess the impact of the CSR on tourism sustainability. Hence introducing tourism sustainability (TS) as the dependent variable we re-write the above equation thus:

$$\begin{aligned} \text{Logit}(TS) = & \alpha + \beta_1 G\text{MoU} + \beta_2 \text{Age} + \beta_3 \text{HOcc} + \beta_4 \text{PriOcc} + \beta_5 \text{HHSize} + \beta_6 \text{Edu} + \beta_7 \text{AY} + \beta_8 \text{YOHM} \\ & + \beta_9 \text{MS} + \beta_{10} \text{Exp} + \mu \end{aligned}$$

Eq. (4)

### **5.6 Explanatory Variables**

In line with the determined sample size, ten important covariates were used in the analysis so as to maintain reasonable degrees of freedom in the estimates. Included as explanatory variable are: the corporate social responsibility (CSR) of the MOCs using General Memorandum of Understanding (GMOU) coded Gmou. This is our main variable of interest as the objective of this study is to measure its impact on female tourism participation and sustainability in the Niger delta region. We also included the Age of the respondent because it has a major role to play in accepting or rejecting changes. Participating in the GMOU cluster is a change that will definitely be affected by age. Household size is another covariate added. This according to studies will go a long way in determining the rate of consumption and family labour. The higher the household size, the more tendencies to lower investment. Another covariate added is the primary occupation of the respondent. This was added to ascertain how many of the women are fully into tourism business but is hindered by access funds. Annual income of the respondent, this was included with the thinking that increase in income of respondent can guarantee the ability to invest more in tourism or even shift base to more “profit yielding venture”.

We also measured the impact of the level of education of the respondent; this is in line with the literature that suggests that the higher the level of education of the respondent the higher understanding of investment. Occupation of the husband of the respondent (if married) was included to account for the level of freedom the women have to embark on their business and not under the business of the husband. Experience of the respondent on tourism was also added to account for the impact the number of years spent on the business has on the desire to improve on it or quit it. Another covariate is the marital status; this is to account for the impact of marriage on women getting involved in cultural tourism. Income of other members of the household is assessed on how it impacts the decision for the female members of the

household to be and continue to invest in tourism at all time. Finally, we also included the household size to see the impact on determining who gets empowered or not.

## 6 Results and discussion

The evaluation of the female's role in cultural tourism in the Niger Delta starts with an explanation of some of the social (education), demographic (age, marital status, household size), and economic (occupation, household income) qualities. These qualities are necessary in understanding the disparities in the socio-economic status of the women who take part in the GMoUs in comparison to their fellow women who do not participate.

**Table 4** Socio-economic characteristics of the respondents

<b>Variables</b>	<b>Frequency</b>	<b>%</b>	<b>Cumulative</b>
<b>Primary Occupation</b>			
Fishing	132	22	22
Trading	98	16	38
Farming	215	36	74
Government/Private Paid Employment	28	5	79
Handicraft/cultural tourism	89	15	94
Full time Housewife	38	6	100
	600	100	
<b>Years of Experience in Cultural Tourism</b>			
None	362	60	60
1 - 10 Years	27	5	65
11 - 20 Years	49	8	73
21 - 30 Years	88	15	88
Above 30 Years	74	12	100
	600	100	
<b>Age of Respondents</b>			
Less than 20 years	83	14	14
21-30 years	215	36	50
31-40 years	229	38	88
Above 40 years	73	12	100
	600	100	
<b>Level of Education</b>			
None	76	13	13
Primary	315	53	65
Secondary	132	22	87
Tertiary	77	13	100
	600	100	
<b>Marital Status</b>			
Single	78	13	13

Married	451	75	88
Widow	19	3	91
Divorced/Separated	52	9	100
	600	100	
<b>Household Size</b>			
1-4 Person	218	36	36
5-9 Person	331	55	92
10-14 Person	43	7	99
15 Person and above	8	1	100
	600	100	
<b>Monthly off Cultural Tourism Income Level</b>			
1000 - 50,000	168	28	28
51,000 - 100,000	175	29	57
101,000 - 150,000	130	22	79
151,000 - 200,000	67	11	90
201,000 - 250,000	34	6	96
251,000 - 300,000	18	3	99
Above 300,000	8	1	100
	600	100	
<b>Monthly Cultural Tourism Income</b>			
None	388	65	65
1000 - 50,000	86	14	79
51,000 - 100,000	59	10	89
101,000 - 150,000	32	5	94
151,000 - 200,000	21	4	98
Above 200,000	14	2	100
	600	100	

**Source:** Authors' compilation based on household survey.

In our evaluation, we take culture as a way of life in Niger Delta society, and tourism as the medium through which this way of life is cherished by the tourists. The analysis of table 4 reveals the socio-economic distinctiveness of the respondents with an indication that some rural women were already flourishing through cultural tourism using their handicraft. However, only about 15% of the respondents deal in traditional handicrafts as their central occupation. Further analysis reveals that those involved were practically old in age. As shown in the table, the length of experience for about 68% of the respondents is 20 years and above, 21% are within 11-20 years, while the remaining 11% are between 1-10 years. This shows that only few younger women were into arts and crafts making. The respondents' average age is 39 years. Most of them are literate—to a reasonable extent—only 13% cannot read or write. However, some rural young women somehow earn a living out of cultural tourism by

being attendants where crafts were showcased. If attention is paid to the entire process of production of traditional handicraft, the income of those involved would be increased. This finding complies with Agba *et al* (2010) in that, many full-time house wives, have at least one skill and potentials they look down on. With the high potentials of cultural tourism and that of the women in the host communities, only 35% of the respondents earn income in one way or the other from cultural tourism (traditional handicraft). From that, about 11% earn more than ₦100, 000(\$278) per month.

**Table 5** Projected impacts of GMoUs interventions in the arts and crafts of females as part of cultural tourism development in the Niger Delta region

		B		Wald	df	Sig.	Exp(B)		95.0% C.I. for EXP(B)	
		Lower	Upper				Lower	Upper	Lower	Upper
Step 1(a)	<i>AGE</i>	-.028	.017	2.105	1	.0173	.883	.916	1.202	
	<i>HOcc</i>	.023	.142	.024	1	.915	.812	.715	1.109	
	<i>GMOU</i>	1.435	.064	8.161	1	.023	9.113	1.125	1.391	
	<i>YOMH</i>	.047	.115	.171	1	.679	.954	.761	1.194	
	<i>MS</i>	.028	.116	.059	1	.809	1.028	.820	1.290	
	<i>EDU</i>	.017	.021	.652	1	.419	1.017	.977	1.059	
	<i>AY</i>	-.096	.114	.715	1	.398	.908	.727	1.135	
	<i>PRIOCC</i>	-.024	.010	.120	1	.729	.996	.976	1.017	
	<i>Exp</i>	-.187	.135	1.900	1	.168	.830	.636	1.082	
	HHSIZE	-.014	.021	.492	1	.483	.986	.947	1.026	
	Constant	1.929	.667	1.940	1	.164	2.533			

Variable(s) entered on step 1: AGE, HOcc, HHSIZE, PRIOCC,Exp, EDU, AY, YOHM, MS, GMOU.

**Source:** Authors' compilation based on household survey.

For instance, the finding agree with Nwaolikpe (2013) in that even though the rural women who make mats with synthetic fibre control the craft market, making those who deal in natural fibre appear old fashioned, yet, some women earned income from weaving different sizes and colours of the traditional sleeping material. Some even took the step to split the production of mat into different parts: gathering for planters, drying the stalk, knitting and dyeing, and then selling. Through this act of splitting into parts, the job has become easier, faster and more lucrative for both the younger and older women to take part in the chain of production, if they wish to.

**Table 6** Z-Value table of the impact of GMOUs interventions on the arts and crafts of females as part of cultural tourism development in Niger Delta region.

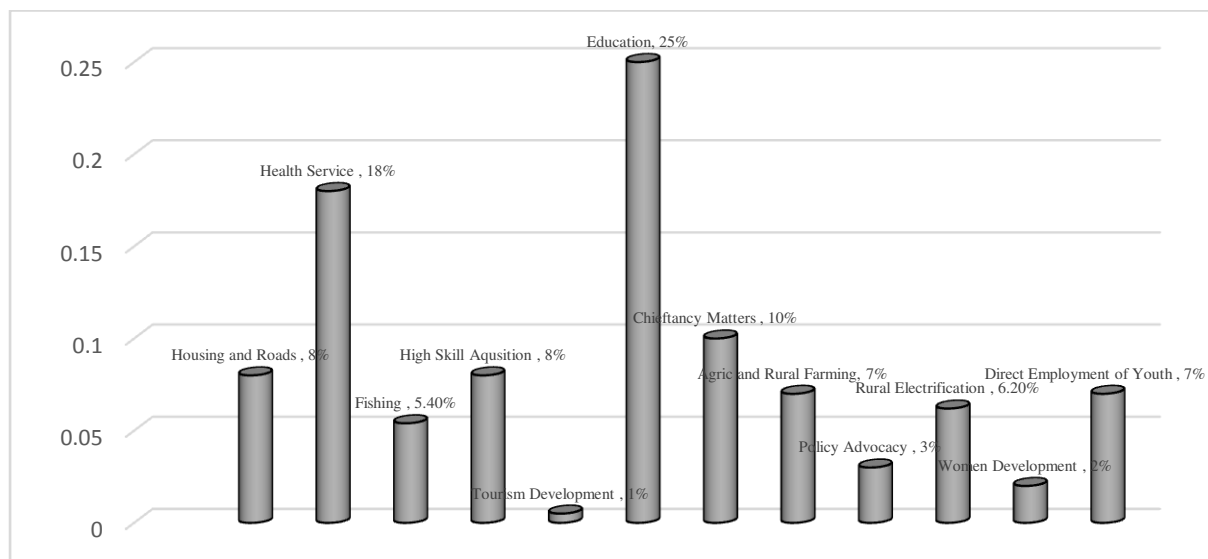
Predictor Variable	Coefficient	Z - Value
		$z = \frac{\hat{B}}{SE}$
AGE	-.028 (.017) <sup>a</sup>	2.105 (.0173) <sup>b</sup>
HOcc	.023 (.142) <sup>a</sup>	.024 (.915) <sup>b</sup>
HHSIZE	-.014 (.021) <sup>a</sup>	.492 (.483) <sup>b</sup>
PRIOCC	-.024 (.010) <sup>a</sup>	.120 (.729) <sup>b</sup>
Exp	-.187 (.135) <sup>a</sup>	1.900 (.168) <sup>b</sup>
EDU	.017 (.021) <sup>a</sup>	.652 (.419) <sup>b</sup>
AY	-.096 (.114) <sup>a</sup>	.715 (.398) <sup>b</sup>
YOHM	.047 (.115) <sup>a</sup>	.171 (.679) <sup>b</sup>
MS	.028 (.116) <sup>a</sup>	.059 (.809) <sup>b</sup>
GMOU	1.435* (.064) <sup>a</sup>	8.161 (.023) <sup>b</sup>
Constant	1.929 (.667) <sup>a</sup>	1.940 (.164) <sup>b</sup>

\* significant at 5%; - a = This only refers to standard error (SE) b= Associated P Value of the Z value

**Source:** Authors' compilation based on household survey.

In the logistic regression analysis carried out to predict the impact of the CSR of the MOCs via GMoUs involvement in improvement of handicraft as part of rural women's cultural tourism development, the above model's variables were used as predictors. An assessment of the full model against a constant only model was statistically important, showing that the predictors as a set reliably differentiated between the "yes" and "no" effect of GMoUs-CSR (chi square = 23. 029, p <.000 with df= 8). Nagelkerke's R<sup>2</sup> of .821 showed a strong link between prediction and assemblage. Prediction success overall was 86 percent: (87 percent for "yes" and 85 percent for "no").The Z- value for GMoUis 8.161, with an associated p-value of .023. Having set our significant level to 0.05, the p-value being less than 0.05, we had to reject the null hypothesis. Consequently, the study concludes that the CSR of the

MOCs has affected the traditional handicraft improvement of the rural women significantly. This proposes that there is still a high level of variation in being involved in cultural tourism development by the rural women in the Niger Delta region. However, the EXP (B) value of the Predictor – GMOU is 9.113, which means that, if the CSR interventions of the MOCs targeted at rural women empowerment through traditional handicraft as part of cultural tourism development gets raised by one unit, the odds ratio is 9.1 times as large. Thus, the rural women are 9.1 times more likely to take part and be engaged in traditional handicrafts in the host communities.



**Figure 2** Percentage distribution of GMOUs intervention of MOCs by sectors in the Niger Delta.

**Source:** Authors’ compilation based on household survey.

The analysis of figure 2 shows that while education in the areas of provision of infrastructure, library and laboratory equipment, scholarship and teachers training takes up to 25% of the CSRs of the MOCs, 18% goes to health services while, most interestingly, only 1% goes to empowerment in cultural tourism. A point to note is that most of the forms of CSR including the listed acquisition of skill are urban-based; which would achieve little as the estimated women population of the Niger Delta is 15,456,542 persons, with 11,746,972 of them living in the rural communities (see table 2). The uneven access to GMOUs interventions and prospects between rural and urban dwellers, and between women and men, are suggested to have added to the rise of militant groups that side with traditional rulers in the Niger Delta villages and carry out the sabotage of oil company equipment; with the view of extracting compromise and compensation for their own communities from the MOCs.

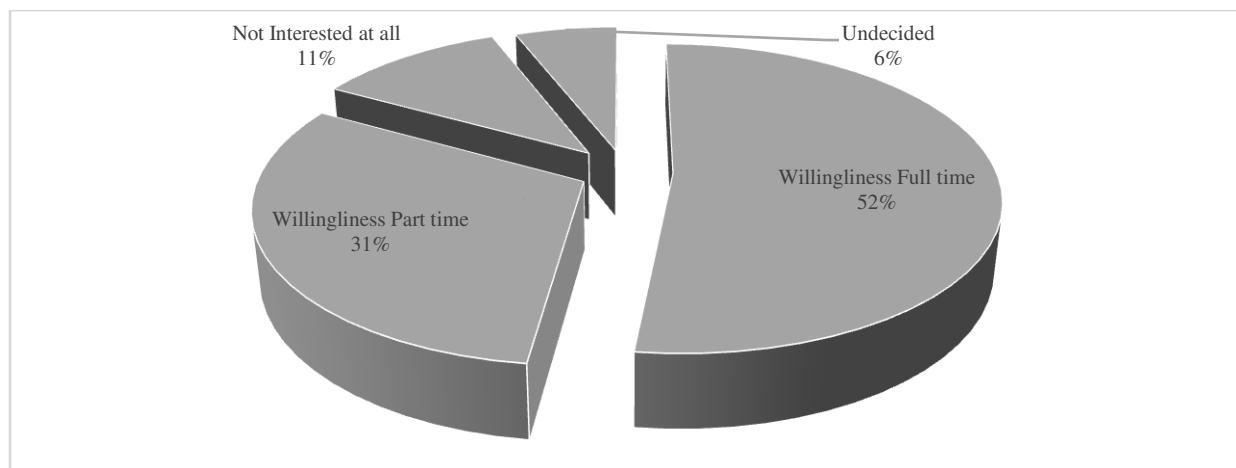


**Table 7: Multinational oil firms CSR projections in host communities in South-South, Nigeria**

Multinational oil firms	Total E&P	Exxon Mobil	Chevron	Shell	Agip	Halliburton	Average %
Rehabilitation and maintenance of tourism sites	23	26	21	16	19	25	22
Mopping up of art and craft of cultural tourism	12	11	21	15	12	13	14
Sponsoring cultural tourism shows and sports	23	31	29	18	24	35	27
Organizing entrepreneurship training for women in arts and craft of cultural tourism.	27	23	19	32	29	19	25
Setting venture capital for art and craft entrepreneurs	6	4	3	7	6	3	5
Granting soft loan and or grants	9	5	7	12	10	5	8
	100	100	100	100	100	100	100

Source: Authors' compilation based on household survey.

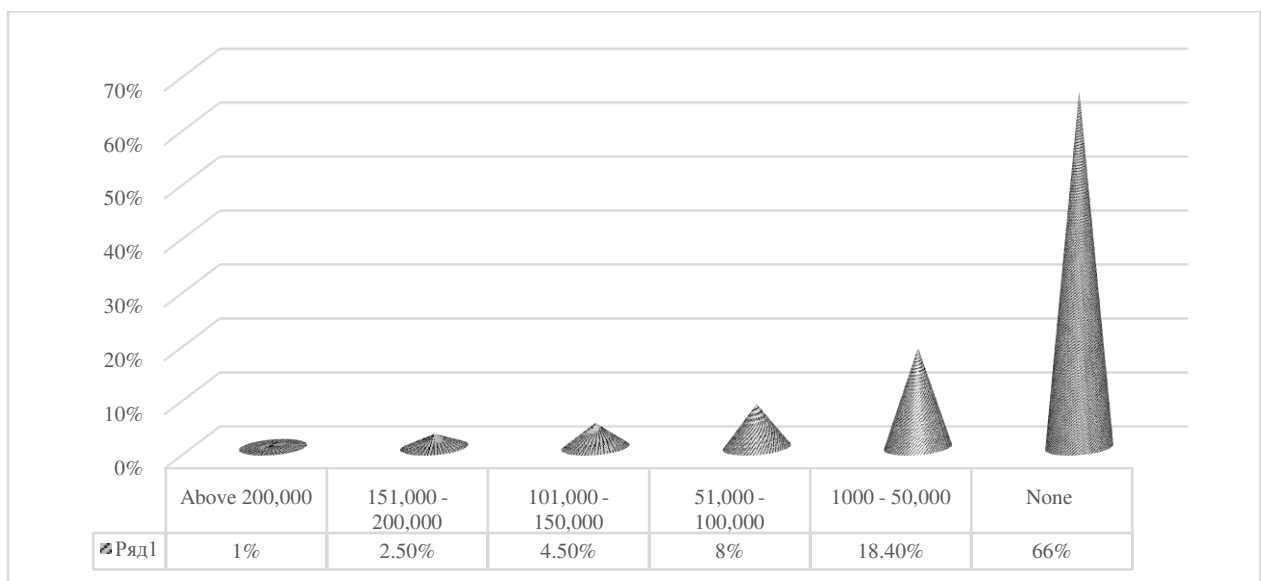
From the table above, we show the types of CSR investments the MOCs make in the areas of art and craft of cultural tourism. Out of the meagre 1% CSR investment the MOC made in the area of cultural tourism, about 22% is made on rehabilitation and maintenance of tourism sites, while only 14% is made on mopping-up of art and craft of cultural tourism. Sponsoring cultural tourism shows and sports accounts for 27% while organizing entrepreneurship training for women in arts and craft of cultural tourism also accounts for 25%. Only a small fraction of 5% is invested as a venture capital while soft loans and grants constitute only 8%.



**Figure 3** Percentage distribution of the willingness of women to be involved in cultural tourism improvement

Source: Authors' compilation based on household survey.

The analysis of figure 3 reveals the eagerness of the rural women taking part in arts and craft for cultural tourism advancement of the Niger Delta; 52% of the women showed interest in joining traditional craft-making full-time; 31% showed readiness in part-time participation; 11% were not interested, probably contented with the money coming to them from their children living in the city; yet, 6% of the women were yet undecided. They requested more time to ponder over the options which includes continuing in Azumini Blue River artisanal fisheries, which tourists consider as a resort due to the pleasantness it offers. Really, the river sparkling blue aqua marine colour can be compared to the beautiful Carribbean sea of the Bahama; where the white sandy bottom of the river several feet deep could be visibly seen from the top, even under moonlight (World Travel and Tourism Council, 2015).



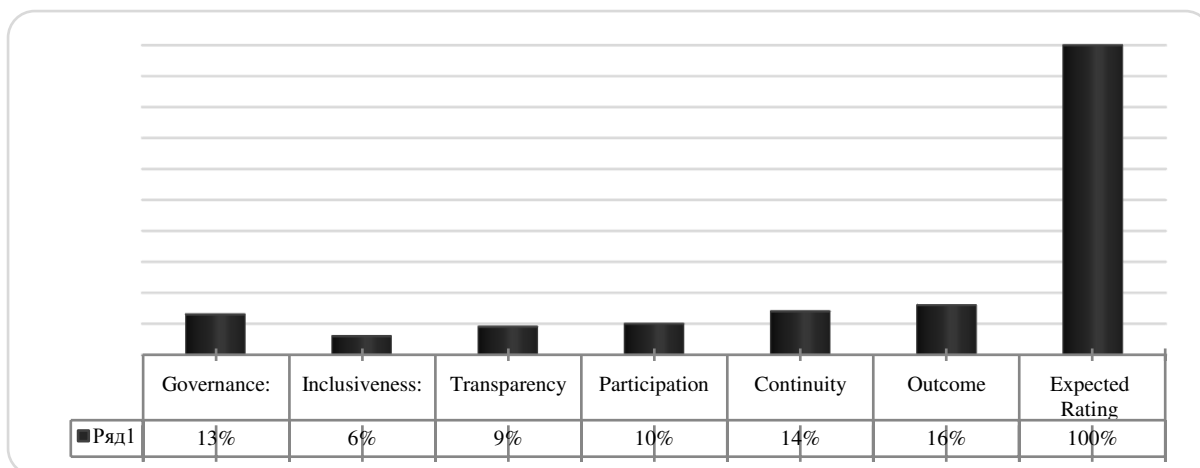
**Figure 4** Rate of receipt of investment in arts and craft for cultural tourism development from the MOCs

**Source:** Authors' compilation based on household survey.

The analysis of figure 4 shows that in terms of the 8% soft loans and grants, 5% venture capitals, about 66% of the women have never accessed any of it. Also it shows that only 1% have accessed over NGN 200,000 (about USD580), 8.5% have accessed only between NGN1000 –NGN50, 000 (about USD 2.9 –USD143). This is an indication that, the GMoUs interventions on rural women's arts and crafts development for cultural tourism in the Niger Delta region is gradually having a significant impact; however, the impact is still very low unlike the findings of Moswete and Lacey (2015) in Botswana where intervention programmes have given women the power to take part actively in cultural tourism advancement. Mrema (2015) also found out that the women of Tanzania got involved in

tourism development plan because of the empowerment they gained from Monduli District. In Fijian villages, Movono and Dahles (2017) recorded that special programmes of intervention encouraged women to be involved in tourism development. As a result, we suggest that special GMoUs interest in feminine arts and crafts can make females get interested in participating in cultural tourism in the Niger Delta as shown by the level of willingness shown in figure 3 above. Encouraging entrepreneurship in females in cultural tourism of such can produce much value for the sector and would make women to be at the forefront of the Nigeria's cultural tourism innovation. There is need for effort to be made to extend the choice of females and encourage freedom in the arts and crafts despite the cultural norms of the people.

However, to gain knowledge about the feelings of the rural women on gender disparity in GMoUs interventions, their views were sought for in six most important criteria developed from SCOTDI; which stands for an innovative framework that incorporates and adopts a number of international principles into a compound index in a way that is receptive to local context (Shell, 2013). The examination was done to discover issues on the governance, participation, inclusiveness, transparency, continuity and outcome of the GMoUs in the Niger Delta region from the perception of rural women. Figure 5 shows the conditions and the variables, rating them either none, very low, low, moderate, significant or soaring. The overall rating of the interventions of the GMoUs in rural women's cultural tourism (handicraft) development in Niger Delta is very low. Consequently Figure 5 provides proof to support Anyanwu *et al* (2016) that another set of Africans who have remained largely excluded from recent economic advancement are the rural women; suggesting that lack of profitable employment for African women is a key critical policy challenge that can be resolved via GMoUs involvement in oil host communities.



**Figure 5** Rating of the GMoUs interventions in feminine cultural development in the Niger Delta

**Source:** Authors' compilation based on household survey.

Yet, if we are to go by Amaeshi *et al* (2006) in that CSR as it concerns Nigeria should be targeted at addressing the peculiarity of the socio-economic development of the nation, then, we look at the socio-cultural relevance of GMoU intervention in gender inequality in cultural tourism of the Niger Delta. GMoUs intervention can play an important role in greater support and display of the local crafts with the funding of fairs that would see a reasonable increase in the value of feminine textile making, grass and cane weaving, braids and twists, painting, leather work, tie and dye textile etc.

Overall, giving that women's greater access to economic opportunities in cultural tourism advancement is in line with global goals for continuous development, basically valuable in itself and vital in securing more inclusive progress. Our discovery suggests that the relative precedence of CSR in Nigeria's oil host communities should depart from the Western version projected by Carroll (1991), but should be in same direction with Visser (2006), Amaeshi *et al* (2006), and Uduji *et al* (2018b) in dealing with the peculiarity of the socio-economic problems of the local communities. However, in taking a step further and as an addition, we argue that if MOCs are to put in their best regarding their CSR for rural oil host communities of the Niger Delta, GMoUs owe the feminine gender a better deal, with essential targeted actions to raise women's economic status and prevent violence in the region. Our position is that MOCs are in a better position to improve on women's inclusion in tourism, which would make available a variety of benefits to tourism and encourage progress more generally. Women of the Niger Delta are capable of contributing to cultural tourism product expansion, especially those in rural areas with strong community ties. Having traditional skills and

cultural awareness, they can set up or join enterprises that provide cultural artifacts, handicrafts, in addition to agricultural and environmental services which add to the variety of tourism services and products sold from within their houses and neighbourhoods. Moreover, as the rural women usually face difficulty in entering the labour market as a result of domestic duties or cultural norms which may detain them in their homes or localities, the cultural tourism sector can create employment opportunities that women could pursue while retaining their traditional career roles. Therefore, making female higher participation in cultural tourism programmes possible should form the basis of CSR activity in the Niger Delta region, which also would make room for more widespread responsible business in the oil host communities and add to the keeping of local environments and cultures in the African sub-Saharan region.

## **7 Conclusion, caveats and future research directions**

As a result of cultural norms, gender disparity remains an obstacle to steps toward reduction of poverty in the Niger Delta region of Nigeria. Women and girls in comparison to their male counterparts fail to benefit from the opportunities arising from the cultural economic prosperity. Thus, we decided to evaluate the effect of a new CSR model of multinational oil companies (MOCs) on the improvement of rural women in arts and crafts of cultural tourism in the Niger Delta. This paper adds to the debate on gender in the African tourism and inclusive growth literature from the CSR perception, by looking at empirical proof in two areas that have enjoyed much attention in the literature. The two areas of focus also stand for two main questions, notably:

- i. What is the level of investment of multinational oil companies in promoting cultural tourism in the Niger Delta region of Nigeria?
- ii. Do multinational oil companies' GMoUs interventions contribute to the progress of rural women in arts and crafts of cultural tourism in the Niger Delta region of Nigeria?

Six hundred rural women were sampled across the Niger Delta region. Using logit model, results reveal that rural women seldom take part in the General Memorandum of Understanding (GMoUs) interventions in cultural tourism projects as a result of the cultural and traditional context, built on beliefs, norms and practices that encourage unfairness, and women susceptibility to poverty. This means that if the cultural norms of the communities

persist in impeding direct involvement of rural women from the GMoUs cultural tourism project interventions, gender disparity would remain an obstacle to efforts to minimize poverty in the Niger Delta. Consequently, females in the region would continually be excluded from benefiting from the cultural and economic prosperity compared to the males in the region. The findings propose that owing to their traditional skills and cultural consciousness, women are able to add to cultural tourism product diversification, especially those in rural localities with strong community ties. In addition, they have the potential to set up or join enterprises that make available cultural artifacts, handicrafts, agricultural and environmental services that improve on the variety of tourism services and products. This would be attained if the rural women fully get involved in the GMoUs' cultural tourism project intervention programmes; it would need strengthening efforts to get rid of unfairness and promote impartiality in the community development boards (CDBs). To bridge the gender gap, MOCs are to focus on the extent of the involvement of the rural women, unmarried girls and young women, in addition to nursing mothers in the GMoUs projects may be hindered by the cultural and/or domestic and child care responsibilities. Improving women's participation in the GMoUs cultural tourism projects would make room for women to gain more access to economic prospects in tourism, which would provide various gains to tourism itself and general progress in sub-Saharan Africa.

This paper extends and adds to the literature on the role of oil in promoting cultural tourism via higher female involvement in Nigeria in five ways. Firstly, we show why gender disparity is a main concern in the Niger Delta. Secondly, owing to low entry obstacles, and as handicrafts need a low level of capital investment, we reveal the viable connections between oil, tourism and local feminine arts and craft sectors that generate economic opportunities for female local artisans. Thirdly, unlike previous studies, this study utilizes a quantitative methodology, keeping in mind that the region lacks quantitative works on CSR. Fourthly, the study seeks to establish the level of CSR investment that MOCs have made in the area of traditional art and craft of cultural tourism as well as determine the level of benefit from such intervention that accrue to rural women and its impact on their trade. Fifthly, we put forward a suggestion for increased female participation in GMoU intervention of MOCs and how African tourism and inclusive growth may be improved. To our knowledge, this is the first study that looks at the importance of CSR in maintaining cultural tourism via the participation of females in Africa. The main caveat of the study is that it is limited to the scope of the rural oil host communities in Nigeria. Hence, the findings cannot be generalized

to other developing countries with the same policy challenges. In the light of this shortcoming, replicating the analysis in other countries is worthwhile in order to examine whether the established nexuses withstand empirical scrutiny in the context of different rural oil host communities of developing regions of the world.

## **Disclosure statement**

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## APPENDIX

### DRAFT QUESTIONNAIRE FOR RURAL WOMEN IN OIL HOST COMMUNITIES OF THE NIGER DELTA IN NIGERIA

State \_\_\_\_\_ LGA \_\_\_\_\_  
City/Town \_\_\_\_\_  
Name of Respondent: \_\_\_\_\_

1. Age Bracket:
  - a) Between 20 – 30 [ ]
  - b) Between 31 – 40 [ ]
  - c) Between 41 – 50 [ ]
  - d) Between 51 - 60 [ ]
  - e) Above 60 [ ]
2. Marital Status:
  - a) Married [ ]
  - b) Single [ ]
  - c) Separated [ ]
  - d) Widowed [ ]
  - e) Divorced [ ]
3. Number living in household at present (Household Size):  
\_\_\_\_\_
4. Highest Educational Qualification of Respondent:
  - a) None [ ]
  - b) Primary [ ]
  - c) Secondary [ ]
  - d) Tertiary [ ]
5. Religion of the Respondent
  - a) Christianity [ ]
  - b) Islam [ ]
  - c) Traditional
  - d) others [ ]
6. Employment status of Respondent
  - a) Government/Private Paid Employment [ ]
  - b) Farming [ ]
  - c) Trading [ ]
  - d) Handicraft [ ]
  - e) Unemployed [ ]
  - g) Others [ ] Pls Specify \_\_\_\_\_
7. What is the employment status of your husband (if you are married)?
  - a) Government/Private Paid Employment [ ]
  - b) Farming [ ]
  - c) Trading [ ]
  - d) Handicraft [ ]
  - e) Unemployed [ ]
  - g) Others [ ] Pls Specify \_\_\_\_\_
8. If engaged in handicraft, what is the major handicraft you are involved? (tick as many as applied)

Handicraft	Fully involved	Partly involved	Not involved
Leather Work			
Textile Making			
Grass and Cane weaving			
Ceramics work			
Painting/Makeup art			
Fibre Making			

Bead and Jewelry Making			
Local Pottery			
Hair braiding, plaiting and weaving			
Sculpture/wood work			
Ivory Carving			
Calabash Decorations			
Cloth Weaving			
Brass work			
Bronze Work			
Tie and Dye Textile			

Others(Please Specify)\_\_\_\_\_

9. How long have you been in this handicraft Business?  
a) 0- 10 Years [ ] b) 11- 20 Years [ ] c) 21 - 30Years [ ] d) 31 - 40 Years [ ] e) Above 40 Years [ ]
10. In this business of handicraft, have you received any form of support from any of the oil companies?  
a) Yes [ ] b) No [ ]
11. If yes, what is the nature of the support?  
a) Infrastructural development [ ] b) Soft/grant Loan [ ] c) Training [ ] d) others (Please specify)\_\_\_\_\_
12. What is your range of monthly income from the business?  
a) (0- 50,000) [ ] b) (51,000 – 100,000) [ ] c) (101,000 – 150,000) [ ] d) (151,000- 200,000) [ ] e) (201,000 – 250,000) [ ] f) (251,000 – 300,000) [ ] g) (301,000- 350,000) [ ] h) 351,000- 400,000 [ ] i) Above 400,000) [ ]
13. Do you earn money in any cultural tourism activities (Business)?  
a) Yes [ ] b) No [ ]
14. If yes, how long have you been in the Business?  
a) 0 - 10 Years [ ] b) 11- 20 Years [ ] c) 21 - 30Years [ ] d) 31 - 40 Years [ ] e) Above 40 Years [ ]
15. What is your range of monthly income from the business?

- a) (0- 50,000) [ ] b) (51,000 – 100,000) [ ] c) (101,000 – 150,000) [ ] d) (151,000- 200,000) [ ] e) (201,000 – 250,000) [ ] f) (251,000 – 300,000) [ ] g) (301,000- 350,000) [ ] h) 351,000- 400,000 [ ] i) Above 400,000) [ ]

16. Do you or any other person(s) in your household that earn income from cultural tourism activities?

- a) Yes [ ] b) No [ ]

17. If yes, what is the range of the monthly income from other household members put together?

- a) (0- 50,000) [ ] b) (51,000 – 100,000) [ ] c) (101,000 – 150,000) [ ] d) (151,000- 200,000) [ ] e) (201,000 – 250,000) [ ] f) (251,000 – 300,000) [ ] g) (301,000- 350,000) [ ] h) 351,000- 400,000 [ ] i) Above 400,000) [ ]

### Section B Knowledge and Participation in GMOUs

18. Are you aware of the GMoUs of the Multi-national oil companies?

- a) Yes [ ] b) No [ ]

19. If yes, from 1- 11 ( 1 the most important) rate the activities of the MOCs in the following area

Activities	Rate 1 - 11
Housing and Roads	
Health Services	
Education	
Fishing	
Agriculture and rural Farming	
Skill Acquisition	
Rural Electrification	
Policy Advocacy	
Eco Cultural tourism	
Chieftaincy Matter	
Direct Youth Employment	

20. How and where do you get the Household drinking water?

- a) Tap [ ] b) Stream [ ] c) River [ ] c) Borehole [ ] d) Hand dug Well [ ] e) Rain Water [ ] Other (please specify)\_\_\_\_\_

21. When a member of the Household is sick, how is (s)he treated?

- a) By a qualified doctor in a hospital [ ] b) We buy drugs in a drugstore (chemist) [ ]  
 c) We see a traditional medical expert [ ] d) We treat him/her ourselves [ ] e) We just pray [ ]  
 f) We do nothing [ ] g) We take other actions (please specify) \_\_\_\_\_

22. Educational qualifications of members of the household?

Level of schooling	No in Household
No schooling	
Primary education	
Junior secondary education	
Senior secondary education	
College of Education/Polytechnic	
First Degree (University)	
Postgraduate Qualifications (PGD, MSc, PhD, etc)	
Other (Special, Islamic, etc) Education	

23 Do you have any project(s) in education (School Building, Library, Scholarship etc?) in your community sponsored under any GMOU? a) Yes [ ] b) No [ ]

24 If yes, how has it affected the development of education in your community?

- a) It has provided more opportunities to the less privileged [ ]  
 b) It has widened the inequality gap [ ]  
 c) It has increased the level of literacy in the community [ ]  
 d) It has not made any impact [ ]

25 Do you have any water project(s) (Boreholes, Taps etc) sponsored under GMOU in your community? a) Yes [ ] b) No [ ]

26 If yes, how has it affected the development in your community?

- a) It has provided more access to clean water [ ]  
 b) It has reduced the incidence of water borne diseases [ ]  
 c) It has increased labour man-hour by reducing the amount time spent going to stream [ ]  
 d) It enhances the breeding of mosquitoes [ ]  
 e) It has not made any impact [ ]

27 Do you have any project(s) in Traditional cultural tourism (Handicraft development etc) in your community sponsored under any GMOU? a) Yes [ ] b) No [ ]

28 If yes, how has it affected the development of cultural tourism in your community?

a) It has provided more opportunities to the less privileged [ ]

b) It has widened the inequality gap [ ]

c) It has increased the level of illiteracy in the community [ ]

d) It has not made any impact [ ]

29 Do you have any health project(s) (hospitals, maternities, etc) sponsored under GMoU in your Community?

30 In percentage, rate these major oil companies according to their investments in the following areas.

Multinational oil firms	Total E&P	Exxon Mobil	Chevron	Shell	Agip	Halliburton	Average %
Rehabilitation and maintenance of tourism sites							
Mopping up of art and craft of cultural tourism							
Sponsoring cultural tourism shows and sports							
Organizing entrepreneurship training for women in arts and craft of cultural tourism.							
Setting venture capital for art and craft entrepreneurs							
Granting soft loan and or grants							

a) Yes [ ] b) No [ ]

31 If yes, how has it affected the development in your community?

a) It has provided more access to health care facilities [ ]

b) It has reduced the incidence of infant mortality [ ]

c) It has reduced the incidence of maternal mortality [ ]

d) Has made no impact [ ]

32 Name any other project sponsored under GMOUs in your community

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33 At what state is each of the projects?

Project	Completed and in use	Completed but not yet in use	Nearly Completion	Just Started	Just Proposed
Housing and Roads					
Health Services					
Education					
Fishing					
Agriculture and rural Farming					
Skill Acquisition					
Rural Electrification					
Policy Advocacy					
Eco Cultural tourism					
Chieftaincy Matter					
Direct Youth Employment					

34 In your opinion, what is the impact of such project on development of your community?

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35 In your view, what do you think the impact of GMOU overall is with respect to cultural tourism? a) Positive [ ] b) Negative [ ]

36 If Positive, in what ways do you think it help?

- a) It provides job for unemployed youth [ ]
- b) It reduces the rate of crime [ ]
- c) It is major source of income for families and communities [ ]
- d) It makes for positive output in the families [ ]

Others (please specify) \_\_\_\_\_

37 If you have opportunity to partake in handicraft development, how will you react to it?

- a) I will take it with both hands [ ] b) I will consider it twice [ ] c) I am Not interested
- d) I am not sure [ ]

38 How will rate these criterions of the CDBs in your community (Rate appropriately from 1% - 100%)?

<b>Criterion</b>	<b>Rate</b>
Governance	
Inclusiveness	
Transparency	
Participation	
Continuity	
Outcome	

*We thank you most sincerely for your time and support in completing this questionnaire.*

Name of Enumerator: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_